

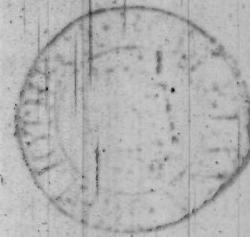
1024.

A briefe con-
sultation of this most de-
testable, a Anabaptistical opini-
on, that Chrift dyd not take hys shyn of the
blessed Virgin Mary nor any corporial
subſtance of her body. For the main
reuaunce wherof Ihone Bucher
otherwise called Ihone of Lier
most obſtinately ſerved
and was burned in
Smyrnyelde,
the 11. day
of Mar.

¶ Anno domini
M.D.L.

¶ Cum privilegio ad impri-
mendum solim.

for the loss
I have caused you
at this time





Syntexis fol. 1
A morte

O subtile is sathan, our Enemy Immortal,
When he is transfornd into an angell of light
He captiuates oure sences, so fond and phantastical
That we doubt not to deine the day to be nigh.
By Suche lieng sptridges seduced is the sight.
And with pernicious opinions amased in a miste
Are al they that beleue not, the incarnation of Christ.

Histort.
Ecclesi.
Lib. iiiii
ca. xiii

In the primatiue churche ,within fortie yeres,
After Christes ascencion, this darnell begonne,
To sprunge vp by Marcion,his complices and feers
Whom Polycarpus called, the deuyls eldest sonne.
The Anabaptistes hold herein, an erronius opinion
So did the wayward Vitago, that wold not repent
The deuils Eldest doughter, which lately was brent.

Beware of such errorts ,and reverently reade
Gods worde with humilitie, and modestie of mynd,
Seue faith to the same, and sticke to thy Crede
For the deuyll nowe bestirs hym, and doth but hys kind
To hinder the Gospell, many meanes doth he finde.
He rages and raunges, the wyld worlde ouer
He makes many lose with shorte, and some with ouer.

This the scripture is wrested, and all to be Rackte
Of Such as with sptridges of errour are ledde
Thassistance of God, and his meke spritte is facte
To teach them the true sence, whan his word is redde
It serues not to mayntayne fonde topes in their heade.
And wher the proude spritte is halt, and boyde of goddes feare.
Non ibidem dominus s. The Lorde is not There.

God promised to Eve, that the seed of a womanne

Should

Gen.

Shulde tredre downe the head of the subtill serpente,
This promise was fulli accomplishid than
When Christ became man and made the attonemente.

Mat. 1.
This seade was of his mother and not from heauen sente
How can it be called the sede of a woman trulyn
Whiche taketh no substance, nor parte of her bode?

To Ibraham and Jacob the same sead was promyssed
The boke of Genesys is playne and manifest:
In thy sede shall all the people of the worlde be blessed
Not brought from aboue, but borne to performe the bchest
Was Christ of his mother, and not from heauen sent
To this sence and meanyng thy wittes thou enclyne,
And marke well what is meant by thys pronoune thysne

How could it be their sead, whiche take not their substance
But came downe from heauen, and was not of their kind?
The scripture Containeth no such repugnacnce
Who shalbe able by thesame to proue or to finde
To warrant Christes humanity, or belue it in his mynd?
If ye make it vncertayne, of whom he did take it
It appeteth by thys opinion the deuyll is awaked.

God promised to rayse vp the same sede to Dauid
Of the frute of his belly to sit on his seat.
In the second of Samuell and the seventh ye may haue it
God is full Just and did not forgette
To conquerre the dyuel and his deuise to dictate,
To vanquish his iudgement and putt away sone,
Christ was this sede borne of his mother the Virgin.
Elaye the prophecie confirmed the same

A virgyn shall conceiue and bryng forth a chylde,
With this the Gospell of Mathew doth stame
The fruite did growe in the wombe vndefilde
And the mother waxt greate nature was begild
This came not by fortune or casuall chaunce
That Christe toke of his mother his corporall substance.

¶ From the rote of Jesse procede shall a bud,
And a flower of this rote for so the prophet saies.
This bud was Marye, of whose fleshe and bloud,
Came Christe the flowre, my fayth shalbe alwayes
The fruite of her wombe whyche never decays,
And net as water which tunnes to a Condit,
And passes thorow a pipe, as the Diuell nowe hath found it.

¶ To conceyue and beare a chylde what other thynge is meute,
Than the mother to her child to geue and participate,
As the tree to the fruit, for euens dyd this parent,
Of her body with thy chylde communicate.
Nourished him in her wombe whiche he was incorporate.
And not as rayne comes from heauen as Martin spake.
Whyche is as true as an oringe springis of an oke.

Mathew discribing the Lineall desente
In his genealogye, thus he writes of Marye
Of whome is borne Christ, leare what he meane
By this tyme of, for he doth not saye by
Whom, or through whom: the holy ghost cannot lyce.
Belue than gods worde though the deuel be never so loth
And let thy wyl and thy wyt gaue place to the truthe

¶ As touchyng the flesh Christ was borne of Davids seide,
And whan the tyme was perfourmed, God than did send

His sonne borne of a woman, let this be the Crede,
And forget not the Ave, with what wordes it doth ende
Blessed is the fruyte of thy wombe, pray to god he may defende
The, from this errour, and so from al other,
That thou may beleue, Christe toke fleshe of hys mother.

¶ But if froward fondnes haue so wedded the to thy wyl,
Both piyfhe and peruer'e, that these will not perswade
The fourth of the Galathians I wyl wryte in my bille
The place is pithy, to tourne the from that trade.
But when the ful tyme was come, God sent his sonne made
Of a woman, the greke hath it ^{made}, written by Pouille,
And not bountie: beleue this scripture, and dampne not thy soule.

¶ Tyme wil not scrue to vtter the store
Of sundry textes, which scripture contaynes
Agaynst this opinion, and most dyuelish errour,
Lately maintayned by a sort of Idle braines.
And all to seme singuler but marke well their gynes
They are so sturdy and stoute, they wyll be take for no starters
Thei had rather goo to the Dyuel, like stinking matters.

¶ Scripture disdaynes not, to cal Christ the sonne
¶ Of Marye his mother, in Luke and in Mathewe,
But therit hartes are so hardened they will not be wonne
They make a tush at a text, be it neuer so true.
They wyl beleue Paule no more, than a turcke or a Jewe,
To aledge them scriptures, it greatly skylleth not
Thei is none so blind as they that can se, and will not.

¶ Thys doublet were discussed if they vnderstode
And wold rede and beleue, the second to the Ebrues,
Forasmuch as the chyldren were peccakers of flesch and bloude,

He also him selfe likewise did not Refuse
But toke part with them, wherby he subduse
Through death the deuyll, our mortall aduersary
Where had Christe his fleshe, but of his mother Marpe

¶ Christ toke the sede of Abrahā, he toke it not of Angelles.
So that he became like to his brethren in al thinges
Synne only excepte, thus playnly Paule telles,
Whiche came he by thys flesh, which amongst vs he brings?
Had he fetheres as well as flesh, and came downe with winges?
Christ came to be a mediatour, it was requisite that he
Shuld be partaker of the godhede, and of our humanitye.

Christe preached the worde, and sowed forth good sedes,
The Apostles traauayled, and toke greate paynes,
But Belzebub besturred hym, and vp came the wedes
Whiche shortly sprong vp in fantasticall braynes.
Suche Deuylishe deceyvers the Deuyll intertaynes.
Many entred in Johns tyme whiche woulde not confess:
That oure Sauioure Iesus Christe was come in the fleshe.

¶ It semed most mete to gods hyghe prouidence
And also most necessarye for our redencion,
That wher the first man in our nature committed disobedience,
The second Man Christe shoulde make satisfaccion.
Reparre and recompence in the same nature and person
And payre the payne of synne this was not omitted
In the fleshe of man wherem it was committed.

¶ Howe standeth to the Corinthyans Paules dysputacion
If Christ had not his nature common wyth vs?
In whom now rySEN Paule pouerth an vniuersal resurreccyon
It were easie to reply agaynst the same thus:

If it myghte be alledged (as it cannot) that Iesus
Broughte dwyne from heauen an heauently body
In to the wombe of the Vrgyn Mary.

What maruell is it if an heauently substance,
Be vterly borde and exempte from corruption
It cannot well folowe ther must be substance,
That our bodies subiecte to putrefaction,
Shoulde tyse vp agayne wythout corruption
That we doute not hereof let vs beleue sure
That Christe toke parte wyth vs in our nature.

¶ Esay the Prophet sayd he was made Emanuell,
The worde soundes and signifieth God is wyth vs,
Howe it shold be other wyse, I cannot tell.

But I am assured that Dauid in the parson of Iesus
Reade the. xxii. Psal. where he this doute doeth dyscuss
Thou toke me from my mothers wombe to performe the behestes
Thou wast my hope when I hanged vpon my mothers breastes.

¶ Let vs praye vnto god longe to mayntayne and defende
The state of this realme and goddes true religion,
Let vs also geue thankes to god whiche hath sende
Us a kyng to al princes a president and patron,
A counsell most catholike for a christian congregacion,
To surceasse al sedicion to punysh the false teachers
And to stablishe true doctrine god sende vs good preachers.

¶ By me Edmon Becke.

(¶) Imprinted at London by John Day
dwellynge ouer Aldersgate and William Se-
ttes dwellynge in Peter Colledge.



